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Valley Women's Voice

March 1987 vol. VIII, issue II

WU Anti-rape students denied free "speech"

By Monika Giacoppe

Student activism has never really died out; it comes and goes in waves, with some semesters and schools being more active than others, then settling back for a while into more restful phases. This year has been one of the busier ones, with major protests reported all across the nation. CIA recruitment has proved a topic of major concern from Colorado to Minnesota; from Michigan to Massachusetts - not only at larger state schools, but also at smaller, private schools such as Wesleyan University in Middletown CT.

Students at Wesleyan have come out to protest not only CIA recruitment, but also the problem of sexual assault on campus. Although they agree that sexual assault is probably no more common at Wesleyan than at other colleges, the students' complaint is with the administrative response - or lack of it. Indeed, if they had any doubts about the administration's sensitivity to the issue of sexual assault, their worst fears have been confirmed. Rather than deal with the

problem of sexual assault itself, the administration has decided to deal with what it sees as the problem - those individuals who speak out about it.

It has been sixteen years since women were first accepted onto the campus of Wesleyan University and for the past year and a half, rape and sexual assault have been a major focus of discussion for this campus of 2,400 students. Following a five hour speak-out by students this fall, a small coalition was formed. They decided that they had talked about the problem amongst themselves long enough, and that it was going to be necessary to bring the problem to the public's attention in order to initiate change.

On October 3, 1986, two students spoke out to tours of prospective applicants in order to make them aware of the issue and of the problem. They emphasized that rape and sexual assault are problems in society at large, and not only on the Wesleyan campus. The two students explained that they were motivated largely by a need to "break the silence" surrounding the issues of rape and sexual assault.

Initially the administration was supportive, claiming that "irresponsible free speech is protected free speech". The administration, however, was not expecting the actions to last. When the students persisted, the administration charged the six students who had been speaking to tour groups with "verbal harassment, disruption of the institutional process and non-physical coercion". At this point, three of the students involved have received warning letters. Another three are on disciplinary probation for the remainder of this semester; one more disciplinary charge would be enough to expell them from the University. They were found guilty on two of the three charges, but acquitted by the Student Judiciary Board on the charge of verbal harassment. Although the warning letters and the disciplinary probation are only valid through the rest of the semester, they are permanent records and will have an effect on the students involved for the remainder of their careers at Wesleyan. The sentence for any act the students may commit in the future will be based on this past record.

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Network supports elder women

By Becky Lockwood

On Saturday, February 21st a group of area women met in Northampton to speak out about elder abuse. It was not a demonstration, nor were the women involved carrying protest signs. Instead we sat in a circle in the dining room of the Walter Salvo House and shared ideas and concerns about the violence in women's lives. "Resisting the Violence: Focus on Elders," was the first workshop in a series for elders on self defense and abuse. It was sponsored by the Women Elders' Empowerment Network (WEEN), a new organization seeking to form a supportive community network for elder women in the area.

WEEN was founded in August 1986, when members of the Grey Panthers, the Educator Advocates, the Counselor Advocates of the Everywoman's Center and the Valley Women's Martial Arts met to discuss programs for elder women. An especially important need of the community is for more information on elder abuse and specifically the abuse of elder women. WEEN was organized to address this need.

It is hard to estimate the frequency of elder abuse because states define abuse and elder status differently. However, 1980 reports of state protective agencies estimated that one out of every 25, or a total of one million older U.S. citizens are abused each year. These statistics may severely underrepresent the problem because more than three-fourths of abusers are family members and elders are afraid and ashamed to report such abuse.

Necessities/Necessidades, Northampton's battered women shelter reports calls from elder women who are being abused by sons, sons-in-law, and spouses. Like battered wives or lovers, elders sometimes feel responsible for the abuse or ashamed that a family member would be a perpetrator of abuse. Elders can experience many forms of abuse, including financial or material manipulation, active physical or psychological abuse (such as assault, or the deliberate withholding of food or medication), or what is called passive neglect, in which the care-giver is unable

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June Jordan

Jordan confronts 80s racism

By Monika Giacoppe

"When the people are feeling threatened; when they are feeling enraged, belittled, afraid, then they must find someone with less power than themselves to assault, lynch, and colonize."

With this comment June Jordan opened her workshop on "Racism: A Case of Safe Aggression." The well-known poet, author and professor at Stony Brook College in New York drew a crowd of about 40 people. The event, sponsored by the Student Center for Educational Research and Advocacy, the Office of Third World Affairs and the Student Activities Support Fund was part of the celebration of Black History Month and took place on February 19th at UMass. During the workshop Ms. Jordan focused largely on the recent racist attacks at UMass, Howard Beach, and in Forsythe County Georgia, as well as the 1983 invasion of Grenada.

Despite the ongoing rise in overt racist violence, Ms. Jordan's tone was hopeful and inspiring. Her strong belief in self-determination as well as a sense of humor were constants in her analysis.

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WLP offers empowerment

On February 17, 1987, the Women's Leadership Project had its first spring semester meeting. WLP is in the process of reforming and redefining what the organization would like to be doing on and around the UMass campus.

In the past WLP has sponsored such events as Jean Kilborne's movie "Killing Us Softly"; a speak-out on violence against women on the UMass campus; and numerous women's film festivals. The WLP plans on doing similar events to those sponsored in the past, as well as many other outreach projects.

WLP wants to create a place where women can begin to see themselves as warriors

The primary philosophy of WLP is to empower women and to redefine how women see themselves. The women of WLP realize that in today's society women are victimized by men's violence. While we know that it is important to recognize this, we feel that just because a woman is victimized does not mean that she must be defined as such. WLP wants to create a place where women can begin to see themselves as **WARRIORS** and not victims.

WLP wants to become a forum for all women - from women whose politics are middle of the road to women who are radical feminists. One of the primary goals of WLP is to reach women in the Amherst and UMass communities through networking, information tables, speakers, workshops, films, and community activism. By doing so we hope to help create a strong and loud women's voice. The WLP is open to fresh ideas and we welcome new energy.

Weekly meetings will be held on Tuesday nights at 5:00pm in the UMass Campus Center. The room number will be posted next to the elevators. The WLP is currently sharing office space with the Valley Women's Voice in room 321 of the Student Union Building - STOP BY AND SAY HELLO!

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* Special Thanks to all the Sunday night die-hards.

LETTERS

Support Needed for Nigerian Prostitutes

by Hannah Edemikpong

EKET, Nigeria — The plight of prostitutes and their frequent harassments, physical torture, intimidations and rape have given us great concern as there are no laws to protect them in their means of sustenance. With the hard economic times that the country is facing, the wrath of government agents has been turned upon the prostitutes as if they were the cause of the nation's woes.

With the coming to power of the military three years ago, a package of severe economic and stringent austerity measures were imposed on the country in its futile attempt to save the battered and crumbling economy which was grossly managed, exploited, and devastated by the dishonest politicians of the last civilian government. Workers were retrenched in thousands, employment was frozen, essential commodities and foodstuffs were banned from importation into the clation are women, women became the worst victims. The number of prostitutes therefore rose dramatically to include jobless women and unemployed school teachers in their bid to earn a living. Since the country's abortion laws give women no free choice to abort unwanted pregnancies, the prostitutes who become pregnant sometimes have to abandon their babies after birth at roadsides, gutters, dustbins and bushes in the nights because of lack of means to care for these unfortunate children. We of this Women's Centre cannot

remain indifferent to the plight of these prostitutes and their children. We are morally bound to give them refuge.

The prostitutes in brothels in towns are often harassed, physically assaulted and raped by law enforcement agents who often accuse them of extracting money from men and harboring the so-called undesirable elements of society, an excuse which in most cases is trumped up and flimsy. Thus, many of the prostitutes are forced to pay heavy taxes or stay locked up in cells.

We of this Women's Centre cannot stand aloof to watch our womenfolk subjected to such dejected and degraded positions. We care for these women. Now our Centre has been overstretched to accomodate more than our meager funds can support, and we've been pushed as a result of the influx to reduce food rations to them and their children. The prostitutes as well as other inmates of this Centre are now malnourished, starved and hungry. We are therefore compelled to appeal earnestly and sincerely to you for help and support for these prostitutes to survive this difficult time of their lives by donating to the cause of these women. We shall accept donations in any currency or cheque. We shall also accept material aid such as clothing materials, footwear, and vitamin capsules or tablets, as some of our inmates are anemic. We hope that you will not leave us in despair. For sending of funds, donations, gifts, or inquiries, write to Mrs. Hannah Edemikpong, Women's Centre, Box 185, Eket, Cross River State, Nigeria, West Africa.

(Sojourner)

Notes from the Collective

Thank you to all the women who replied to last month's survey. Your words of support and criticism are needed. We are glad that for some of you, the paper brings connectedness with the community; this continues to be an important goal of the *Valley Women's Voice*.

We are a paper for all Valley women. We hope to implement your suggestions in forthcoming issues. Our survey indicated that the paper isn't sufficiently addressing the needs of a diverse community. Some respondents perceived us as a paper for "young, white lesbians". Readers have asked for more material on women of color, older women, parents and straight women. The paper is committed to being a resource for all women.

Greater coverage of local events; performances, conferences, lectures etc. is also a priority for us. Additionally, we would like to start interviewing local women who have made an impact on feminism, because the Valley has a wealth of interesting women.

We ask for your support, criticisms and help.

In Sisterhood,
The Valley Women's Voice Collective



SUBMISSIONS WELCOME!

Your contribution to the VWV is greatly appreciated. We ask that a phone # and name be enclosed with all material for editing purposes. If you wish to remain anonymous, please indicate this when submitting items.

We request that all announcements and calendar items be submitted in writing.

The Valley Women's Voice would like to hear from all women. With this in mind, the VWV accepts for the calendar and announcements sections items up to five lines in length about events and topics of interest to women. Announcements for non-profit organizations will be given preference and additional space when it is available. In the cases of profit-making organizations, dollar amounts of fees will not be listed. See the display and classified advertising rates for more information.

All letters to the editor present the views of the author only. No statement in any letter to the editor represents any official position of the Valley Women's Voice, the Student Government Association, administration or trustees of UMass, or the State Board of Regents.

Submission Deadlines are:

Articles: March 20
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The Valley Women's Voice was born in 1979 after feminist women, angered by the UMass student newspaper's refusal to give adequate coverage to women's news, occupied the offices of the *Daily Collegian*.

Since that early spring, the Voice has gone through changes of personnel, location and format. It is now a 16-page monthly with a distribution of 8,000 and a mailing list of 220 subscribers and exchange publications.

With an office at the Stu. Union Bldg. on the UMass campus, and status as a Recognized Student Organization, the Valley Women's Voice is a small business staffed by students and community women.

A healthy share of advertisers help keep the paper financially afloat, and supplies, advice and technical assistance are available through the University. Readers, contributors, and volunteers support the paper, which circulates between Amherst, Northampton and Springfield. Outlying towns and regions receive the Voice via the U.S. Mail and willing commuters.

Racism at Shescape

A group of seven women, six black and one white, were recently denied admission to a for-profit lesbian social event sponsored by Shescape Productions in New York City. A white woman at the door told them she was "really sorry" but that she had "instructions from headquarters.. not to let too many Blacks in."

The stated moratorium on Blacks was merely a more explicit version of the racism Black women have come to expect from Shescape. Bouncers routinely demand extra identification from Black women obviously well over the drinking age, falsely announce that the evening's event "is a private party," or claim that Blacks fail to meet a non-existent "dress code." While Black women in the company of white women are often allowed entrance, groups of Black women and Black women entering singly are almost always refused.

The Committee of Outraged Lesbians (COOL), a multiracial organization was formed to fight racism at Shescape. COOL is demanding that Shescape post a consistent and nondiscriminatory door policy at all their events and in all publicity materials, and that it publish a formal apology in New York's gay and lesbian papers. "Manifestations of racism — door policies, etc. — exist all over the city, but there must be no place for it in the women's community," said COOL activist Heather Levi. (The Guardian)

Calif. judge dismisses fetal abuse charges

Associated Press

SAN DIEGO-A judge threw out a criminal case against a woman whose baby was born brain-damaged after she ignored doctor's orders to avoid taking drugs (amphetamines and marijuana) and having sex while pregnant.

Municipal Court Judge Amos said prosecutors were wrong to apply a section of the Penal Code to the case of Pamela Stewart. He said the statute, which makes it a crime for a parent who fails to "furnish necessary medical attendance for their child", is used to ensure that parents pay child support, not to punish women for conduct during pregnancy that could affect their unborn children.

(The Boston Globe)

CDC: AIDS guidelines

A government conference at the Center for Disease Control concluded that strong federal and state legislation is urgently needed to outlaw discrimination (including employment, housing and insurance) of people who test positive for antibodies to the AIDS virus. The panel also called for the repeal of anti-sodomy laws in 28 states.

The conferees agreed that AIDS testing should be routinely offered to women attending family planning clinics or seeking prenatal care, especially in areas where AIDS is high. Drug addicts also should be encouraged to take the test, and centers where the test can be provided anonymously or confidentially to anyone should be greatly expanded. (The Boston Globe)

Editorial staff quits on obnoxious publisher

The managing editor, associate editor, editorial assistant, and contributing editor of *Bicycle Rider*, a magazine for non-racing bicyclists, all resigned in protest over a sexist note from the publisher in the magazine's July issue and subsequent fallout in the letters pages. Their action forced publisher Denis Rouse to engage in a further dialogue in the letters pages in which he has elaborated upon his bad attitude toward women.

According to a report in *In These Times*, a cover story titled "Women's Bikes Come of Age" was introduced by Rouse in the following words: "I don't care how many letters I get from the likes of Gloria Steinem and other unyielding women obsessed with the curious ideas of male sexism... The other day... several of my male colleagues [and I]... were simultaneously stunned by the sight of a magnificent creature spinning

along rather briskly on a red bicycle that appeared to be nearly as beautiful as she. With her long, lioness-blond hair shining in the wind, her lithe, tanned, shapely figure working in perfect congruity with her bike, her lovely face expressing that wonderfully subtle but unmistakably aloof quality that seems to be endemic to physically gifted women, she presented a real challenge to my maintenance of sensible driving techniques..."

When a woman cyclist wrote a letter of protest, stating that she had experienced similar objectification by "stunned" men while cycling and found it "a humiliating and degrading experience," Rouse replied, "Send a photo. We'll be the judge of how stunning you are. If your physical gifts are compelling enough to compensate for your negative attitude, we'll consider it a miracle..."

At that point, exit the four outraged

staffers, three women and one man.

(ITT reports that two who applied for unemployment insurance were able to collect, having successfully argued that their professional reputations would have been hurt if they had stayed.) Amid the two pages of letters to the editor about the controversy, the latest issue includes an "apology" from Rouse in which he not only continues to miss the point, but adds insult to injury by pitting women against disabled people: "I suggest that every one has the potential to achieve their goals in this society... I f you think being a woman is a handicap,... I know of a person who lost the use of both legs, but who still climbs mountains hauling his wheelchair up to summits on his back. Are you going to tell him you have trouble riding a bicycle because you are a woman?"

(Sojourner)



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Assistant to Reagan

WASHINGTON-President Reagan will appoint Nancy Risque as Cabinet secretary, the White House announced. Spokesman Marlin Fitzwater said Risque will be the first woman to hold the position, which carries the rank of assistant to the president.

(AP)

Native American foster homes threatened

The new Bureau of Indian Affairs (BIA) director Ross Swimmer has targeted the Indian Child Welfare Act for a reduction of fifty-five percent of its current funding level, according to *The Eagle Wing Press*. The Indian Child Welfare Act, passed by Congress in 1978, mandates that Indian children needing foster homes be placed with Indian families, and that the tribe to which the child belongs must be notified if placement is necessary. The law was passed in response to charges that the systematic placement of Indian children in non-Indian homes constituted cultural and physical genocide.

Not atypically, the Urban Indian Child Resource Center in Oakland will lose all of its BIA funding — seventy percent of its budget — in 1987, according to its director, Carol Baines-Marquez. Services such as identification of suitable Indian foster homes, counseling, court advocacy, and legal services will be lost.

To protest cuts in the Indian Child Welfare Act budget, write: Ross Swimmer, Director, BIA Central Office, 19 Constitution Ave. NW, Washington DC, 20245. (Sojourner)

Bill to ban federal aid for abortions

WASHINGTON — The secretary of Health and Human Services, Otis R. Bowen, has sent Congress a bill banning federal assistance for abortions and for any group that refers women to services that provide abortion.

The legislation also would declare that the landmark 1973 Supreme Court ruling permitting most abortions had "erred in not recognizing the humanity of the unborn child and the compelling interest of the several states to protect the life of each person before birth."

Bowen, saying the bill would "add important protections for the civil rights of the unborn children," strongly urged Congress to "give the proposal immediate and favorable consideration."

The bill has three parts: putting Congress on record as calling for the reversal of the Roe vs. Wade decision legalizing abortions in 1973; imposing a permanent ban on all federal assistance for abortions; and dropping all birth control clinics "that provide abortions or referral for abortions" from the Health and Human Service Department's \$142.5 million Family Planning Program.

There would be two exceptions, the first involving cases in which the mother's life is endangered and the second dealing with cases in which the money is directly administered by a state or local body. (Boston Globe)

Episcopalians may recognize nonmarital ties

The Episcopal Church should recognize and bless committed nonmarital sexual relationships between homosexuals, young adults, the divorced and widowed, a report from the church's Newark diocese urges. The report by the diocese's Task Force On Changing Patterns of Sexuality and Family Life aims to ignite a new debate on sexual ethics among leaders of the nation's 3 million Episcopalians in hopes they will amend church doctrine to embrace all believers. (Boston Globe)

Youngest president

ATLANTA — Linda Koch Lorimer was named as the first female president of Randolph-Macon Women's College in Lynchburg, Va., last month. College officials said Lorimer, 34, is the youngest person in the United States to become president of a four-year college. (Boston Globe)

Minnesota gay rights

MINNEAPOLIS-Governor Rudy Perpich has issued an executive order prohibiting discrimination against lesbians, gay men and people with AIDS.

The order bans state employers from discrimination on the basis of sexual preference in recruitment, hiring, promotion, tenure and salary, and compels them to "provide a work environment free of harassment, which is a form of discrimination."

The order covers all agencies, departments, boards and commissions that are part of the executive branch of state government. The ban is based on state rights of privacy and freedom from discrimination or harassment based on sexual orientation. (Gay Community News)

3.2M settlement

ANOKA, Minn-A jury has returned a \$3.2 million verdict against K mart Corp. in a civil lawsuit filed by a former employee who said she was sexually harassed by her manager.

Flower alleged in her suit that she was sexually harassed by a manager at the K mart store in Blaine, MN. She said the manager repeatedly stared at her and made comments of a sexual nature from December 1982 until she quit in September 1983.

Flower said she was never asked for sexual favors in return for job promotion and was not physically abused. (The Boston Globe)

Newsbriefs

NOW releases study on pay inequities

A statewide initiative to study possible pay inequities between women and men working for municipal governments was announced in February by the Massachusetts National Organization for Women. Jennifer Jackman, president of Massachusetts NOW, stated that nationally, white women are paid 63 cents for every dollar paid to white men, and that black and Hispanic women receive 58 and 53 cents respectively.

NOW members plan to introduce ordinances in Springfield, Holyoke, Westfield, Northampton, Amherst and Pittsfield. Pay equity issues have been resolved in other states, such as Washington, by court order and in other communities, such as Los Angeles, through collective bargaining with unions.

(The Boston Globe)



Rapist convicted

DEDHAM - A construction worker has been sentenced to 25 to 40 years in prison for raping a school teacher, fracturing her jaw and trying to strangle her last fall in her Randolph home. Kevin J. Stander, 28, was convicted of aggravated rape and assault and battery but was acquitted of breaking and entering. Stander will be eligible for parole in 16 years and 8 months.

(The Boston Globe)

Controversy at Wheaton

Wheaton College plans to admit men for the first time next year after 154 years of educating women, stated school president Alice F. Emerson. Declining numbers of highschool graduates and a general loss of interest in single-sex colleges were the chief reasons for Wheaton's decision to become co-educational. Overall, the number of women's colleges has dropped from 150 in 1972 to 100 today, according to the Women's College Coalition.

Students, faculty and alumnae were shocked by the trustees' announcement. Students responded quickly by forming S.O.S. or "Save Our School". "Ninety-nine percent of the students on this campus do not want to go co-ed" said senior Sarah Bradshaw, a co-founder of S.O.S.. The board of trustees' final vote is scheduled for May.

(The Boston Globe)

Bates plans program on sexual harassment

LEWISTON, Maine-Bates College has scheduled a one-day program on sexual harassment after a series of incidents that reportedly involve female students who have been harassed in their dorms by male students; male students who wrote an obscene note to a female assistant professor, and cases of harassment aimed at female students by faculty members. All morning and afternoon classes as well as all athletic practices and other activities have been cancelled to make room for a series of seminars and workshops to educate the Bates community about sexual harassment.

(The Boston Globe, UPI)

Body searches barred

A Superior Court judge has barred "nonconsensual, intrusive and extraordinary body searches" of attorneys, law students and paralegals at state prisons unless guards suspect those visitors of "carrying concealed articles" and unless prison commanders approve.

The lawsuit was filed under state and federal civil rights laws by four women (three attorneys and a paralegal) who charged that the lawyers' right to be free from unreasonable searches and the inmates' right to counsel and access to the courts were violated.

"Arbitrary and abusive" body searches occurred in January at MCI Cedar Junction in Walpole, MCI Framingham and MCI Concord, included touching the vaginal area, breasts and buttocks.

(The Boston Globe)

Elevated cancer levels

State health officials have declined to release a new study showing elevated cancer levels in South Hadley, Chicopee and Holyoke. The western Mass study found higher-than-expected levels of cancer of female reproductive organs, the prostate, and lungs, as well as leukemia, according to several people who attended a meeting of the Department of Public Health's Scientific Advisory Council, where the study was presented for council review.

Cancer deaths were studied beginning in 1969 and cases of the disease were examined for 1982-83. Yet the authors could not pinpoint the source of the cancers. They said solvents and other chemicals were released from James River Graphics plant in South Hadley, which residents of the town charge is the source of their troubles, but the officials said they do not know if the emissions were dangerous. The study is being withheld until the council completes its review.

(The Boston Globe)

Pediatric AIDS

Random blood tests on 5,000 Massachusetts newborns have shown that two out of every 1,000 carry antibodies to the AIDS virus, a rate that would translate into 160 infected babies born in the commonwealth this year.

Infants acquire the virus AIDS from their mothers, who usually are infected through intravenous drug abuse or by having sex with intravenous drug abusers.

If a woman carries the AIDS virus, there is believed to be a 25 percent to 50 percent chance that her baby will also be infected. Among babies born with evidence of AIDS infection, as many as 80 percent will become clinically ill with AIDS by the age of 2. The disease is invariably fatal.

Each case of pediatric AIDS among the nation's first 424 cases cost nearly \$59,000 in direct medical costs.

Among the 40 Massachusetts women diagnosed since 1981 with AIDS, 15 had a history of intravenous drug use, nine were sex partners of intravenous drug abusers, two were sex partners of bisexual men, five were recent immigrants from nations where heterosexual AIDS is prevalent and five had transfusions of AIDS virus-infected blood. The risk factors for the remaining four are unknown.

(The Boston Globe)

Treatment vs. jail for alcoholics

BOSTON-Women committed by Massachusetts courts to get treatment for alcoholism no longer will be routinely sent to a state prison, officials say, curbing a controversial, 13-year old practice that saw alcoholics sharing cells with felons.

Alcoholism was decriminalized more than a decade ago. But since then, a growing number of alcoholic women who have been found by courts to need treatment — and who often are poor — are sent to prison in Framingham though they haven't committed any crimes. The sentencing is allowed under a 1973 law that authorizes incarceration for women whose alcoholism poses a threat to themselves or others. Last year, 30 women were locked up in Framingham under that legal provision. The women went to the state prison because of the lack of a state-funded or state-run treatment program to take them.

For now, women committed for treatment before a new Boston detoxification facility opens will be sent to other treatment facilities, not to prison.

(Springfield Union)

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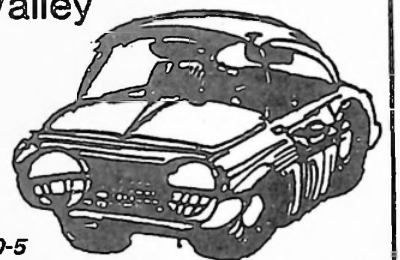
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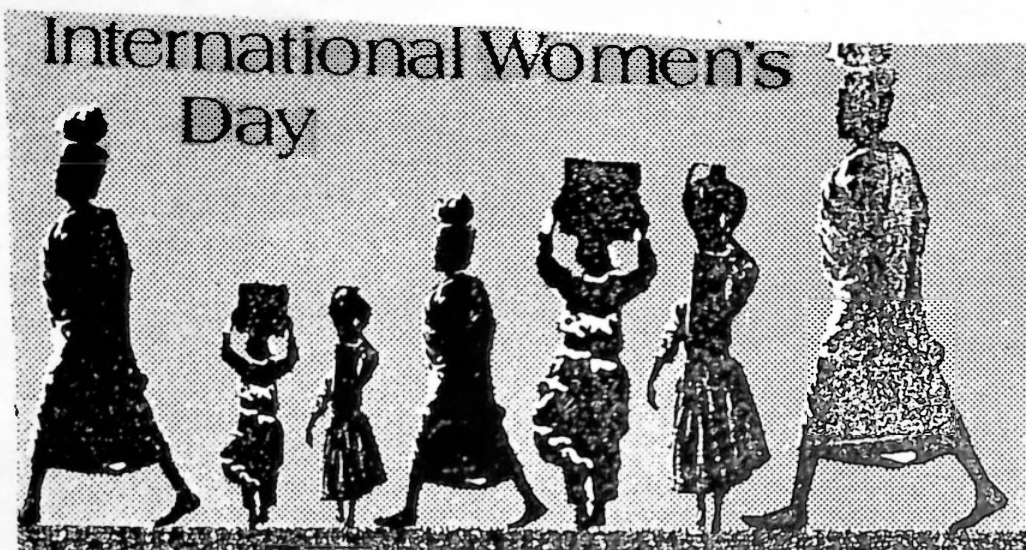
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In recognition of International Women's Day, the Valley Women's Voice dedicates the next three pages to international and national women. Their struggles bring us closer to a more humane and egalitarian world for ourselves and those who follow. The VWV collective celebrates both the diversity and unity of our sisters worldwide

A Salvadoran mother's truth revealed

There's a story many of us in the Valley aren't familiar with; there is a group of very strong women who want to share it with us.

The New England CoMadres tour, with its powerful example of women coming together to take on what none could handle alone, is coming to the Pioneer Valley in the middle of March. Reagan wishes it wouldn't.

What is Co Madres? CoMadres is an elderly Salvadoran woman, wrinkled face shaded by her traditional white lace scarf, holding a contemporary bright orange megaphone in her gnarled hand as she "seizes" her place on the Cathedral steps. CoMadres is angry mothers standing outside a woman's prison, echoing the protests of their imprisoned members, who refuse to be inhumanly searched. CoMadres is tears and sobbing and sharing of pain that cannot and should not be squelched. CoMadres is the Committee of Mothers and Relatives of the disappeared, Assassinated and Political Prisoners of El Salvador. Most of all, CoMadres is women unifying to speak and share the truths of their lives. What are these truths? They are truths that Reagan administration does not want heard.

The background of the women of CoMadres is the country of El Salvador. It is a small country the size of Massachusetts, located in the bend of Central America. It is a very fertile land and the most industrialized country in the region, yet the majority of the people are extremely poor. The children are malnourished,

two out of every five dying before the age of five. This inequity stems from the fact that fourteen families in El Salvador dominate production and rule the country through alliances with the military and the U.S. Ten percent of the population owns 60 percent of the land. When the people try to oppose the wretchedness of their lives, they are brutally suppressed. In recent years, this suppression took the form of the notorious Death Squads. Their reputation for mutilation and torture was so infamous that Salvadoran Archbishop Romero spoke out from his pulpit, and President Carter cut off U.S. aid until human rights violations decreased. As a result, the Archbishop was assassinated as he worshipped, causing the Administration to become further "concerned" about El Salvador's human rights image. To deal with the latter, Reagan's administration is promoting the present Duarte government in El Salvador as a moderating force advancing reform, and has praised the decline in Death Squad killings. This new image of Central America has turned the spigot of aid back on in Washington: since 1981 American taxpayers have been shelling out almost a million dollars a day to El Salvador, and Reagan has asked for \$570 million in 1987 — more than one and a half million a day!

What is the money used for? It is being used to wage the largest aerial bombardment ever to take place in the western hemisphere; 40 tons of bombs a month dropped on a country the size of Massachusetts! This bombardment kills more innocent civilians more efficiently than the Death Squads, but with little international notice. (Such little notice in fact, that



according to National Public Radio, a major American news service described the air war on El Salvador as the biggest untold news story of 1985.). This air war is a U.S. air war. It is run with U.S. equipment and operated by U.S.-trained soldiers. Patterned on Vietnam,

continued on page 7

★ Jordan

continued from page 1

Ms. Jordan proposed that the attack on Yancey Robinson and other Black students in Southwest on October 27th was a model of racism as a safe form of aggression. For racist aggression to be effective, she explained, there must be a number of factors working together; the safety of strength in numbers against a smaller, weaker enemy; and the collaboration of the ruling powers, either through their active involvement, their reluctance to provide help when possible, or their denial of the event after it has occurred. In the Southwest incident, a mob of white students, including many members of the University football team, took on about 15 Black students. The tacit approval or at least nonchalance of the UMass administration was clearly illustrated by the lack of foresight to provide adequate security, their delayed response, and the denial of the racism.

Striking similarities and connections exist between the Southwest event and the invasion of Grenada. In Grenada, the U.S. Marines, with supplies and active backing from the U.S. government, took on a small unarmed and unprepared island population. According to Ms. Jordan, many white Americans simply find it unthinkable that white, American men should ever lose or be wrong in any arena. When they do, there is a strong need to reaffirm their power and superiority.

The theme of many against one has been consistent

in racist violence, said Ms. Jordan, because those in power have proportionately more force and less risk when fewer victims are involved. This tradition extends back clearly to the foundation of the Ku Klux Klan, a terrorist organization where many white men, their identities concealed, would and still do attack a Black individual in the dead of night, so what the risk of personal injury to any of them was practically non-existent.

According to Jordan, the original capture of Africans into slavery initiated this pattern. White settlers, arriving from "civilized" Europe in the wilds of the American countryside, were unprepared for the harsh wilderness they encountered. Since they could not conquer nature, and aggression against other Euro-Americans was too risky and unsatisfying, they had to find people who would feel more threatened by the situation than they themselves did. Not only was the slave trade profitable, it also gave these Euro-Americans a population even more "terrifyingly dislocated" than they were, whom they could and did keep politically and legally abject, without the most basic of rights.

"If the whites felt disempowered then, how can they be feeling now when the imperial western world has only the setting sun in front of it?" asked Ms. Jordan. Now, when breathable air, potable water, and tillable soil are no longer givens, when white people have brought the world to this crisis point and have "the ultimate lunatic ace-in-the hole," the nuclear bomb, they are more dangerous than ever before. For some, killing others — and ultimately themselves — may well be

easier than trying to understand why the world is currently in such a crisis situation, and far easier than facing up to their own guilt and greed.

We cannot simply analyze racism out of existence; beginning to understand it as a phenomenon is only the first step in eliminating it from our lives. Ms. Jordan outlines a plan of action to exorcise racism from our communities. The first concrete step she mentioned was to remove the "Imperial Wizard" from the White House, along with all of his "clones and clowns", whom she holds ultimately responsible for the recent rise in racism. Secondly, we must identify all the ruling power elements in our lives and make them responsive to and responsible for the safety of all members of our community. Ms. Jordan reminded her listeners that there is indeed hope. She wryly remarked that most white people are insulted when called "racist", which must be construed as a good sign. She strongly recommended working in coalitions as a way of decreasing racism, and also suggested that Black and White UMass students create social events for the sole purpose of meeting and getting comfortable with each other and expanding their respective communities.

Ms. Jordan stressed the importance of balancing hope and anger at all times, for these are the emotions which allow us to be truly effective and to continue working. She warned the audience to always concentrate on what they want to accomplish, not how they feel. "The men in the White House have spent hardly any time talking about how they feel." "Most importantly," she said, "do not lose faith."



Canadian woman sings with "passion"

Sitting by a seashore, the afternoon sun burning off the fog with gulls crying in flight, Lucie Blue Tremblay wrote a song as magnificent as the view: *St. Jean Port Joli*.

On October 19, 1986 Clay Lady Productions presented Lucie Blue Tremblay at the Iron Horse Cafe in Northampton. The entire audience was awestruck when she began *St. Jean Port Joli* by whistling in much the same way gulls cry. We were all swaying side-to-side singing the chorus: "Qu' c'est donc bon d'apprendre 'a vivre au ralenti" (translated: It feels so good to learn to live life slowly).

Music Review

With a wonderful passion and clarity, Lucie Blue sings about such issues as incest, *A Child's Voice*, and society's oppression of Lesbians, *Let Me Out*. She also addressed the long and bitter struggle between Francophones (French speaking people) and Anglophones (English speaking people) in Quebec by producing an album in both French and English. In the past, English colonists have gone so far as to deny the existence of French Canadian culture. Lucie Blue however, not only affirms and celebrates her French Canadian roots but manages to overcome the barriers between French and English speaking Canadian cultures. Her album is well-done, expertly mixing the songs in French and English. Ferron's song "Ain't life A Brook" (Testimony album) appears on this album in French, *Nos Belles Annees* and is as moving as the English version.

This French Canadian woman is a dynamic performer and a welcomed addition to the women's music community. Despite difficulties obtaining a visa, Lucie Blue Tremblay will be returning to the Iron Horse on April 21st. Her entertaining stage personality makes attending the performance a treat not only for the ears, but for the mind and spirit as well.

by Joyce Barry

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Mankiller defies stereotypes

By Roe Halloran

Mankiller.

The name carries certain images - expectations. In the Cherokee tradition, it is a title meaning "warrior". And Chief Wilma P. Mankiller, the first woman to head the 75,000 member Cherokee Nation, has championed the cause of the Cherokee people since the 1960's. She spoke at Mt. Holyoke College on February 20th, dispelling the myths and stereotypes given to Native American women.

Wilma Mankiller was installed as Principal Chief on December 14, 1986, when the former chief resigned to head the Bureau of Indian Affairs in Washington D.C.. Mankiller admitted that there had been some resentment about her new position from male members of the tribe. However, her leadership abilities and knowledge of the Cherokee and U.S. political system more than qualified her for the job. Chief Mankiller's major concerns in her remaining 18 month period as Principal Chief are in areas of economic development and education. According to a statement issued by the Cherokee Nation, Wilma Mankiller has served on several state and local boards and organizations. Among these are the Board of Directors of the Women of Indian Nations, the Native American Women's Association and the National Organization of Native American Women.

Born in Rocky Mountain, Oklahoma, one of 11 children, Mankiller began her political career as a grants writer for the Cherokee tribe. She had definitive ideas of the balance between local Indian communities and their relationship to state and federal governments "In our tribe we figured early on how to keep our feet firmly planted in our own culture and also got involved in the education and political systems of America. I think we can balance both. We are retaining our language, culture and our strong sense of who we are, but we are also encouraging our people to become scientists and politicians."

Mankiller shared with the audience the experience of Cherokee history and deep spiritual traditions. Their economic system was initially based on

agriculture. When gold was discovered however, on their native soil of Georgia and North Carolina, the U.S. army forcibly moved them to what is now Eastern Oklahoma. The "Trail of Tears" caused the death of more than one quarter of the Cherokee people. Chief Mankiller described the lasting psychological effects of that holocaust and the Cherokee will to survive; "We bounced back over the 'Trail of Tears' and we have bounced back time and time again." In the early 1900's, the government parceled out land in individual allotments. "The Cherokee people believed in holding things in common. Because this is the basis of our values, life and social systems, the result of private land ownership is devastating," Mankiller explained.

Women have played a major role in the strength and leadership which enabled the Cherokee nation to flourish into the 20th century, "In our tribe, way back in history before contact with Europeans, women would choose the young men, and teach them what they needed to know to be a good leader." The title "Beloved Woman" was bestowed on the most honored woman of the tribe, explained Mankiller. Women were greatly respected and their knowledge sought-out in decision making. "Europeans called ours a petticoat government, because of the great numbers of beloved women we had." Mankiller acknowledged that with European contact, the idea that women should play secondary roles was adopted. "Women today are still treated better in our society, but sexism managed to affect us. In our history, it would have been unthinkable to strike a woman. Not so in our tribe today." Chief Mankiller described that some of the same problems - battered women, for example - are experienced, though to a lesser degree.

Chief Mankiller describes herself as someone "more in tune with her 'true history', that of, women in prominent positions of leadership. It gives me great comfort being chief is my rightful place." Despite her sense of her true history, Mankiller faced many questions as a leader for her people. She thought that

WEEN offers self defense workshop

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through ignorance or inability to meet the elders needs. Additionally, for older women abuse can be compounded by physical and emotional isolation and economic insecurity, as well as society's pressure to keep silent.

A startling example of how well society keeps elder women quiet, is the fact reported by Highland Valley Elder Services, that is almost all cases in which the agency intervened, the abuse was reported by neighbors or social workers, and not by the elder woman victim.

WEEN wants to break that silence by exposing the abuse and helping elder women find relief and help. By trying to relieve the isolation many elder women live in, WEEN hopes to empower them and help them help themselves. Ideally, WEEN would like to establish programs on abuse and self defense in which elder women are the counselors, facilitators, and teachers. Area agencies such as Necessities/Necessidades, Highland Valley Elder Services, and the originally founding groups are working together toward that goal. The first step - reaching elder women - is already happening.

Judy Sloan, a renowned character actress, portrayed "Sophia," an elder Jewish woman, at the Northampton Center for the Arts on Feb. 19. Sloan studied the oral histories of Jewish elders, and through her work with elders, created "Sophia." Her show, "Responding to Chaos," was a benefit for self-protection workshops for elders and was sponsored by the Valley Women's Martial Arts and WEEN. Sloan's two act show was exceptional, combining politics, humor and compassion in the five personalities she portrayed.

In the first act Sloan presented herself as well four other characters with a diversity of ages and interests; including a young girl and a punk beautician who sings in a band called the Comb-outs. Sloan, through her characters, spoke not only to the audience, but with us, soliciting our comments, questions and encouragement as she analyzed the current state of female "liberation" with subtlety and humor.

During the second act of "Responding to Chaos," Sloan became "Sophia" and spoke to us about her

family, friends and life as a Jewish woman and life in the States. Sophia shared stories with us of her friend Marsha who left Austria to emigrate to the States and never said goodbye to her sister and mother. Marsha did not have a chance to speak with them again; they were murdered in the Holocaust. Sophia also spoke about her lesbian granddaughter. While Sophia admitted not understanding the younger woman's "orientation," Sophia celebrated and supported her granddaughter's love. As Sophia explained, abandoning her granddaughter because she was a lesbian would be like abandoning her because she was a Jew. Sophia had experienced the pain of anti-Semitism and she could not inflict a similar hurt on someone else.

In closing Sophia asked us to come visit her again and I found myself wishing I could. She is a gentle, interesting and funny woman, defying stereotypes of "nasty Jews," and "helpless old women." Sloan's show was an impressive and appropriate benefit for elder's programs.

Although WEEN is a relatively new organization, it has already developed a clear sense of direction and purpose. One such direction that the group is taking is the creation of a series of workshops for elders on abuse, that teach self defense. This series of eight workshops is sponsored in conjunction with the Valley Women's Martial Arts. WEEN has also developed an internship program with area colleges, and is in the process of designing outreach and community education programs.

The members of the network are enthusiastic about the success of the group thus far, but WEEN needs community experience and support to realize its goal of a network for elder women. The network meets monthly at the Council on Aging in Memorial Hall on Main Street in Northampton. Our next meeting is from 2 to 4 p.m. on March 20. If you are interested in attending or would like more information contact Janet Aalfs at the Valley Women's Martial Arts, 527-0101 or Becky Lockwood at the Everywomen's Center at 545-3474.

UN, IMF women workers harassed

By Susana Mendaro and Anita Menghetti

A modern version of the ancient practice of *Jus Primae Noctis* (the feudal Lord's right to have intercourse with his serf's bride on her wedding night) is similar to what some women employees of the various United States-based international organizations are experiencing today. The World Bank, the International Monetary Fund, InterAmerican Development Bank, and the United Nations are just some of these organizations.

Unfortunately for the women employees, these institutions are exempt from U.S. laws and courts, which means that women employed in these international organizations have no legal recourse in cases of sexual harassment or discrimination. Like the feudal serf's wife, many women are in the precarious situation of working within an environment where men usually go unpunished for sexual harassment and their victims have few means with which to fight back.

"Even if it (sexual harassment) only happened once, that would be once too often," stated Francesca Stone, Assistant to the director of the Personal Management Department of the World Bank. Despite this declaration, there is evidence of multiple instances of sexual harassment within the Bank. In a 1986 attitude survey, 319 employees of the World Bank stated yes to the question, "While working for the institution have you, within the last two years, been the target of unwelcome sexual behaviors or suggestions that have created an unpleasant working environment?" In addition 67 respondents acknowledged sexual advances or favors tied specifically to career prospects or employment conditions.

The InterAmerican Development Bank officially refuses to divulge sexual harassment evidence and denies there is a problem. When the Congressional Caucus of Women's Issues requested the release of a survey of sexual harassment conducted by the Women's Advisory Committee of the InterAmerican Development Bank, Jose Manuel Casanova, the United States Executive Director of the Bank did not provide a copy of the report. Instead, Casanova forwarded a memo stating "The results of the survey did not call for any action on the part of the Bank Administration." This information was quite misleading. As indicated by the following quotes from its 1985 survey:

Over half of the respondents consider sexual harassment to be a problem at the Bank and over half believe that they have been victims of some form of sexual harassment while employed at the Bank... over 62% of the respondents believe that sexual harassment is presently condoned or over-looked, if not actually encouraged by the Bank's Administration....

The survey also indicated that many women felt that in a progressive organization with concepts of justice and fairness, it should be the organization's duty to provide internal controls and appropriate sanctions to deal with inappropriate behavior. What is necessary at this point is for the bank's administration to become involved and to rectify the situation.

The United Nations is not immune from the sexual harassment plague. The UN is notorious for keeping women in clerical and low level professional positions despite Article 8 of the Charter which specifically forbids discrimination within the UN on the grounds of sex. The 1977 survey revealed that men as well as women were victims of sexual harassment. High level officials who have requested to remain anonymous at the World Bank, International Monetary Fund and InterAmerican Development Bank, have conceded that it is not unheard of for men to be victims of sexual harassment.

The United Nations survey indicated as follows: Half of the women as well as 31% of the men respondents reported that they had at one time either personally experienced sexual pressures or were aware that such pressure existed within the organization.

Ten years have passed since the survey was taken and the United Nations has yet to establish a policy on sexual harassment. No other international agency, except the World Bank, has such a policy either. The World Bank does have a sketchy policy statement. But there are not implementation guidelines, and in practice the policy is ineffective because women do not complain for fear of retaliation. Moreover, the policy statement itself protects the perpetrator. Martijn Pajmans, Vice-President for Administration of the World Bank stated: "...Every effort will be made to deal with the situation informally and discreetly..." Instead of exposing and punishing the perpetrators, the World Bank policy statement protects them by dealing with them in secret.

The following accounts are concrete examples of sexual harassment within International organizations.

During a mission to Mexico, Susana Menaro, co-author of this article, was a victim of sexual harassment while working for the World Bank. Her case is the only formal complaint of sexual harassment to go on file in the institution's history. Because of this complaint, and in spite of her impeccable professional reputation that not even the World Bank disputes, she was ostracized from the international agencies as a development planner. Despite filing her case in different forums for over seven years, Susana Mendaro never obtained due legal process.

Mendaro states "I am making a point. My case shows that women employed by these agencies have no recourse of any sort. Strangely enough international agencies are more exempt from United States Courts and laws than foreign embassies... International officials have subordinate women, and possibly, men, at their mercy as the wife of the serf was at the mercy of the feudal lord in the dark middle

URGENT

Maria Teresa Tula, a prominent member of CoMadres, who is featured in the video and who was to participate in the New England tour, has been denied a visa to enter this country by the U.S. State Department. Using Immigration Naturalization Service Law 212, the State Dept. is essentially denying this mother her chance to speak because of the group she belongs to. If you feel that she has a right to speak out about the imprisonment and rape she has experienced in Duarte's prisons and that you, as an American citizen, have a right to hear what she has to say, please write to:

The Secretary of State
US State Dept. of State
2201 C St. NW
Washington, DC 20521

or send a MAILGRAM by dialing 1-800-544-0052 (MAILGRAMS are \$3.50 per 100 words, including above address, and you will get billed.)

This is a matter of the utmost urgency as the tour is to begin soon!

brothers that the economic and military aid that Reagan is giving to Duarte is being used to continue the massacre of Salvadoran people." Reagan does not want this aid cut off. That is why the Reagan administration makes this tour difficult.

Many women here in the valley don't want the murderous aid to El Salvador to continue. That is why they want to make the CoMadres tour as successful as possible. Fran Schwartzberg, one of the coordinators of the tour for western Mass, has worked for the past several years in human services here in the valley. "I worked just recently with a single mother who could not afford her rent when the money for her benefits was cut, and she was kicked out of her house. It makes me angry to think that at the same time women in El Salvador are being bombed out of their homes. If we could keep that million dollars a day here, neither woman would have to lose her home!" Helping the women of CoMadre speak-out in the valley will increase the visibility of what's really happening in El Salvador. It will also give us an inspiring example of how women can take on seemingly overwhelming injustices in their lives when they decide:

We had enough tears
We are not going to stay in our houses crying
United, One voice...

her political activism in her 60's would create a negative reaction to her first run for a political office "The only issue that came up was the issue of my being female. It didn't make sense to me. I was astounded." The opposition gave Chief Mankiller the impetus to work harder. In 1983, she became Deputy Principal Chief. She suggests for women in leadership positions that "tenacity, sticking with the issues, and not letting them tick you off," are important qualities.

Chief Mankiller also acknowledged the differences in Native American tribes and women's positions. Pueblo women face a much more difficult time in breaking out of traditional roles. In New York tribes, she said, women still have an active role in leadership. In the Cherokee Nation of Eastern Oklahoma, where education of youth is stressed, Mankiller stated that, "many young girls are now looking at their future with the idea of someday becoming chief." Mankiller has become a role model. "It did not occur to them, before this, that they could be Chief of the tribe."

The Chief of the Cherokee Nation mentioned two qualities which she felt made women exceptional leaders - the nurturing aspect of women and collaborative quality of their leadership. In terms of nurturing, "when translated into management, and caring about people, it is a very useful quality." Women do things in teams, said Mankiller, involving more of the community, whereas men "tend to make unilateral decisions." Chief Mankiller also dispelled some stereotypical views of Native American Women - "We are not all one mass people. Each tribe is different. We (women) do not all look like the lady who tries to sell Mazola corn oil, nor are we village drudges. We are all individual. There is no one person that represents Native American women."

Wilma Mankiller's determination and abilities inspired many. She is an excellent example for women, because she is in a leadership position. Said UMass Anthropology Professor Emma Cappelluzzo, "She is a wonderful role model. She is setting standards all across the country in leadership. We should not be shocked - women have always been leaders. The wonderful thing is that she is here, providing another instance of good modeling in the highest level of government."

* Comadres

it is designed to kill all sources of support for the FLN-FDR, the umbrella resistance group that wages the people's side of El Salvador's civil war. The purpose of the bombardment is to destroy livestock and land as well as people; its result is to create refugees, more easily subject to "pacification" programs and "strategic hamlets" like those of Vietnam.

It has created refugees - over 1/5 of the entire population is now fleeing, inside or outside El Salvador. But the bombardment has not ended the human rights violations, the bodies missing; the union leader, refugee worker or clinic nurse who suddenly "disappear". Whenever someone speaks out against unfair conditions in El Salvador, they risk torture and death. And if they are tortured or killed, they are apt to create another member of CoMadres.


The CoMadres describe themselves as "a powerful group of over 700 Salvadoran women, founded in 1977 at the suggestion of Monsignor Oscar Romero, the assassinated archbishop." Their goals are "the freedom of political prisoners, the safe return of the disappeared, and peace with justice in El Salvador." The CoMadres use non-violent direct action, including demonstrations at prisons where justice leaders are being held and tortured, hold marches in San Salvador and distribute food and clothing to those hardest hit by the war and the recent earthquake.

These women's very lives disprove the myth that human rights are "fine" in El Salvador. Their own missing and dead relatives are reason enough for Congress to stop sending aid. These women have seen with their own eyes, felt with their own bodies, the torture that still rules the country. Their effort to speak-out about these violations has earned them several international awards, including the Robert F. Kennedy Award for Human Rights in 1984. It has not earned them the right to accept that award: the U.S. State Dept. denied CoMadres members in El Salvador visas to come to the U.S. for such a purpose. One woman whose visa was denied explained that "the U.S. Embassy says we are 'undesirable people' but I say I am denied because I'll tell our sisters and

continued on page 9

Exploitative Ad of the month

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Multimedia exploitation. We're all familiar with it, on the radio, on T.V., on billboards and in newspapers and magazines - everywhere you turn your head, women are selling things. Not that they're making a profit - they're being used to sell things for other folks. It's a rather distressing phenomenon.

Why do we put up with it? Mostly because we don't own the media. But...hah! That's where we can make a difference. Since this is our paper, we thought we'd take the opportunity each month to point out one of our favorite advertisements. Of course, with so many to select from, it will be hard to narrow down the choices. We thought this one did a lot to really stand out - selling basically useless lingerie, created to

please men, as a step toward liberation. It's quite the creative idea eh? Now we can celebrate our femininity in cold rooms wearing our liberated scanty underwear.

Does media exploitation bother you? Let us know. We'd love to see your suggestions for "Exploitative Ad of the Month". The competition's tough, so we don't guarantee that your favorite ad will win, but don't let that discourage you. The sooner you send it in, the better it's chances will be. (P.S. The decision will be made during each month's production, so you know where and when to be to influence the decision!)

The Valley Women's Voice Collective

Working for Peace in El Salvador

By Margaret Lobenstein

Women from El Salvador come to speak in the Valley, a woman from the Valley spends time in El Salvador... Ruth Killough, currently of Northampton, lived in El Salvador from July 1985 through August 1986. VWV asked her to share some of that experience.

VWV: What prompted you to go to El Salvador?

RK: While I was in college, I took a break to work with refugees at Jubilee partners in Georgia. I was there when the first of the Salvadoran refugees arrived. One woman in particular made a deep impression on me. Her name was Maria Elena. She had lost her husband to the death squad and had herself been raped. Her dearly beloved grandmother had also disappeared and Maria fled north. Ironically, the child of the rape was born on New Year's day in Texas and brought with it all the publicity of the year's first baby. Jubilee Partners heard about her through that and was trying to help her get a new start in life. While she was with us, we had a showing of a film about Archbishop Romero, including the government massacre of peasants at his funeral. Maria saw her grandmother being shot on that film! Yet when I tried to say I was sorry for all that she had been through, she so clearly separated me from the role our government played and talked about people helping people. It made me want to go to El Salvador.

VWV: In what capacity did you work in El Salvador?

RK: I worked in an orphanage, both teaching and developing programs for teenagers. I taught art, nutrition, music, and helped teenagers learn basic skills like cooking, and practical skills like building adobe houses.

VWV: Were you trained in all these things?

RK: Heavens no -- you learn as you go along!

VWV: Were you fluent in Spanish when you went down?

RK: No, I just spoke a little bit. But I sure am now!

VWV: What expectations did you have when you went down there?

RK: I thought everything would be very dark, dark and gloomy. I figured people would be withdrawn and immobilized by the war. I also thought I'd feel unsafe the whole time I was there.

VWV: And was that what it was like?

RK: No, no that was totally wrong! People were so open and giving of themselves! And of whatever they had. I remember a father of five kids whose wife had died. He had TB and sat out in the square begging each day, trying to get enough for his kids to possibly have a tortilla each. We from the church got to know him and would chat with him each day. One day he announced proudly that he had saved all their money, enough to buy two eggs! And then insisted on giving us one of them! Such sharing.

And such hope and courage! The hope is amazing. Like the mothers of CoMadres. Here are women taking risks. Their loved ones have "disappeared." The government claims there are no disappeared. Yet the mothers don't give up. They have kids. What if the government tortures the kids? This has happened-teenage sons of labor leaders "disappeared" while I was there. It's a risk, but their faith is powerful. "We have each other, and we have God with us. We have to do this work--no one else will do it."

VWV: Was there a particular incident that shocked you while you were there?

RK: Yes, it was in August of '83 when a study tour from the U.S. was asking questions of the government's Human Rights Commission. The Americans asked about the bombings in the countryside that they had just visited. The official responded, "We don't bomb people here." The Americans protested that they had just come from the villages where this had happened. The response astounded me: "That's just what the people in the countryside say, but they don't know what a bomb is. To them a bomb can be anything from a gun shot to a loud noise. There was bombing in '82 and none since!"

VWV: What about the air war, the bombardment of "Operation Phoenix" Did that impact on your work at all?

RK: Oh yes. I was counseling kids in a program run by the church. In January of '86 when Operation Phoenix included an attack on Mt. Guazapa to "clean out support for the guerillas," the population of our program jumped from 70 to 120. The airforce had bombed the whole area, displacing thousands and killing hundreds. People would run and hide from the planes and then, afraid to move, would be found starving. The crops were all burned by the bombs, the animals destroyed. The army went out looking for any surviving civilians and then forced them into refugee camps, which is against the Geneva Convention. Separating people from their land is key to the army's plan of control, for these are campesinos, their land is everything to them, they survive by growing corn. Without their land, they are completely dependent.

VWV: What about the impact of the earthquake? It was reported on National Public Radio on February 6, 1987 that the Duarte government has only handed out about a tenth of the \$150 million dollars in aid that has been sent to his country since the quake. Does that ring true to you?

RK: Definitely. At the time of the earthquake, only guerillas from the FMLN-FDR went into the really damaged areas of the capital and offered help to the people who really needed it. They are campesinos, too; they are connected to the people. But you didn't see any government soldiers or officials helping out. **VWV:** Could you speak out about things like that as a North American?

RK: North Americans are safe in El Salvador at this point, because Duarte is so dependent on U.S. aid. U.S. tax dollars are half his budget and his army would never survive without U.S. support. So they will try to avoid a repeat of the murder of the four U.S. nuns. But tension is everywhere. You can't mention Nicaragua or you're immediately suspected of being a communist. If you are not FOR the Duarte government, FOR the air war, FOR the status quo of blatant inequalities and unexplained "disappearances," then you are automatically labeled enemy, communist. Look at Archbishop Romero. He was with the poor, with the people, he spoke out for them, so Archbishop Romero was killed. That's why the CoMadres are so amazing. They will not be silenced, and they are doing their best to bring their message here.

VWV: Did you come back with any special message for us?

RK: Yes, I was constantly asked to bring back the same message. A twelve year old girl begged me to tell the Americans "We want peace, please, peace." And a 15 year old whose mother had died from malnutrition and illness, asked me to "Tell the Americans not to send any more things--they only send tanks."

VWV: Do you think others can benefit from going to El Salvador as you have?

RK: Oh, yes! Besides learning about the truth, which you can't read in the paper here, you learn so much about what faith and spirituality are all about. It will no longer be "the Salvadorans" but "our sisters and brothers." If we can see people as part of our family, we can work together on issues. We're already involved in El Salvador through the means of war. Why not get involved through the means of peace? Not out of guilt, which only paralyzes, but out of a creative turning to each other, a coming together that owns our responsibility and channels it into hope!

VWV: And if people can't go to El Salvador?

RK: Whether we support the CoMadre work from here, or expand Jesse's House facilities for Central American refugees who find their way to Northampton, or work with one of the Valley Central America groups, I do believe we can make a difference...

Itinerary:

March 7-11	Boston area
March 12-13	Cape Cod
March 14-15	Plymouth and Concord, NH
March 17	Amherst, Mass.
March 18	Springfield, Mass.
March 19	Brattleboro, VT
March 20	Middlebury and Burlington, VT
March 21	Montpelier, VT
March 22	Augusta, ME
March 23	Portland, ME
March 24-25	Connecticut

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Joanne Ehret, R.Ac., M.T.

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Students charged with coercion

continued from page 1

At present, all of the students involved are appealing these sentences. There is little hope that they will be acquitted however, because the University President who will hear these appeals is the same individual who brought the charges to begin with. Additionally, in one of the most ludicrous turns to date of the "free speech" argument, the administration has notified the protesters that, had they been leafletting or picketing the tour groups, they would not have been charged; it was only because they chose to speak verbally that the charges were brought against them. Not surprisingly, the students find this assertion rather doubtful, and plan to test it soon.

The first amendment argument becomes increasingly complex however, when the CIA demonstration of last fall is taken into consideration. In that instance it is the administration who is accusing the students of not allowing another individual his right to speak.

When the CIA recruiter arrived at the Wesleyan campus last fall, he was greeted at his open recruitment speech by a group of students demanding to know whether or not the CIA was in compliance with Wesleyan's two-year old policy on non-discrimination against lesbians and gay men. When the recruiter refused to answer, the protesters grew louder and more disruptive, although they never actually prevented him from speaking. Eventually, the Dean of the University, who was present the whole time, put a close to the session, but not without threatening that he might press charges.

That threat came true. Two weeks later, charges were filed against those students who, according to the Dean, had been the most disruptive at the CIA event. Students in turn, charged the administration with political harassment, claiming that charges were based not on who was most vocal, but rather on who was most recognizable from past political actions, including those students involved with the tour interruptions. The students charged for the CIA disruption

faced a seven-hour mock trial before the same Judiciary Board (that tried the six people involved in speak-outs). During the trial students were not allowed to cross-examine witnesses, nor were their advisors allowed to speak. Four students were found guilty and were sentenced to a total of 650 hours of community service - all of which is to be performed in the Wesleyan Physical Plant. Three of the four must complete 150 hours each before the beginning of the fall semester, while the fourth - a second semester senior - must finish 200 hours before the spring semester ends.

These sentences are also being appealed, and have created quite a backlash of discontent on campus. Many of the conservative faculty who were originally in favor of the administration are now contending that the sentences are too harsh, and will prevent the students from being able to complete their academic work. Students in general are also unhappy about the sentences, and approved a referendum stating that the Student Judiciary Board sentences were too stiff and should be loosened. In addition, some individuals are looking into the question of whether the sentences break Connecticut state labor laws.

The protesters at Wesleyan have set an important precedent in several ways. Their decision to speak to prospective student tours about rape and sexual assault was a strike at the heart of the problem - silence - and one of the very few ways in which students could ever put the University in jeopardy. The students' rationale concerning the issue of "free speech" is both clear and logical. Amy Randall, one of the protesters, explained the distinction they are making between the "commercial free speech" of the CIA recruiter and "individual free speech". Unfortunately, this is a distinction the Wesleyan administration seems to have difficulty understanding. Even so, the administration's harsh response has not been able to silence the students. It has only served to increase support and publicity for them.

Harassment without recourse

continued from page 7

ages. It's understandable that under these circumstances many women feel trapped and endure sexual harassment at work in order to remain in the country."

Mendaro's comments are supported by the United Nations survey. The survey showed that only 18% of the staff members who were sexually harassed dared to complain, and that several who did so paid the penalty for exposing such practices. Among the ones who did not complain, many said that there were no proper channels for doing so.

Donna Lenhoff, Associate Director for Legal Policy and Programs, Women's Legal Defense Fund has observed that:

Women are the poorest of the poor in the countries served by the international institutions. The women and children dying in the African famines being the prime example. Are the international institutions

serving Third World women when they discriminate against their women employees? International organizations should be accountable for their internal employment practices, as well as making sure their programs help the disenfranchised groups internationally.

International institutions are granted immunities from U.S. courts which give them absolute power within their organizations. This leads to abuses of power. To avoid corruption, we need access to due legal process in U.S. courts, thus providing a system of checks and balances which is the basis of democracy and human rights.

If you have any questions contact:
Susana Mendaro and Anita Menghetti
1841 Columbia Avenue, N.W., #409
Washington, D.C. 20009
(202) 232-0264

THE PHANTOM TOLLBOOTH

By Toni Maschler

The phantom tollbooth is magical. In Norton Juster's book by this name, the tollbooth is the portal through which Milo enters new and unexplored worlds. Literature can serve this purpose, transforming bored and boring Milos into curious and creative people. In my reviews of books I try to keep this spirit of adventure and exploration in mind. I look for books which introduce children to different ways of life; I look for books which work against the myriad of "isms" which constrain people with labels; but most of all, I look for books which express the magic and wonder of discovering new worlds.

Helping Out by George Ancona. New York: Clarion Books. Ticknor and Fields, A Houghton Mifflin Co. 1985. \$12.95.

Helping Out is a wonderful read-aloud book especially nice for four to six year olds. The spare, simple text is illustrated with black and white photos of children "helping out" in a variety of ways -- planting a garden, feeding a little brother, changing the oil. (It is, by the way, a boy feeding the baby and a girl changing the oil.) Through his beautiful photography, Ancona manages to convey the satisfaction of lending a hand without being preachy or condescending. A great book.

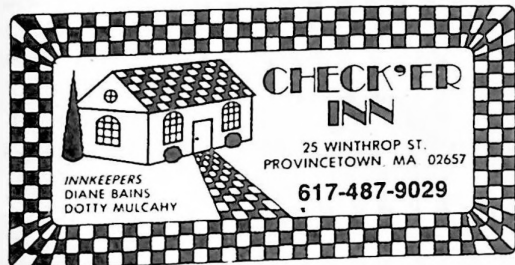
Izzy, Willy Nilly by Cynthia Voight. New York: Atheneum. 1986. \$14.95.

Cynthia Voight's latest teen novel is about Izzy, a popular fifteen year old cheerleader whose life changes drastically when she is in a car accident and her leg has to be amputated. Abandoned by the "in" crowd, Izzy finds herself badly in need of a friend. She forms an unexpected alliance with Rosamunde, a girl decidedly not a member of the "in" group. Rosamunde is very bright, very unconventional, and always manages to say exactly the wrong thing, mortifying the conformist Izzy. Slowly Izzy finds herself re-examining her ideas of propriety and her ideas of friendship. Tentatively, she begins to question the assumptions of her privileged "white-bread" world, her stereotypes of gender, race, class, and she emerges with a stronger sense of herself.

Voight's book is, as always, well-written, with realistic dialogue and convincing characterization. The book becomes most engrossing towards the end, simply because Izzy herself becomes a more interesting person. In the midst of sibling rivalry and teen rebellion, she struggles with a budding awareness of prejudices she had never before questioned. She starts to wonder what it must be like to be Black in White society, to be immediately identified as "other."

Unfortunately, Izzy's exploration of stereotypes and social mores is rather limited; the book is over just when she begins her first gingerly pokes at the assumptions of her world. I wish the book had gone into more depth -- How about a sequel, Ms. Voight?

Both of these books are available in the "new books" section of the Jones Library.

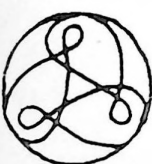


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Taking Risks in a New Culture

Transitions is a monthly column spotlighting local women who are in the process of effecting change in their lives. Our society, though expanding its options for women, still conditions many of us to limit our visions of what is possible. There are innovative and courageous women living in the Pioneer Valley who are creating visions and taking the necessary steps to pursue and achieve their goals. This column is about giving women the recognition they deserve for the efforts they expend.

by Barbara A. McCallum

Most women experience numerous transitions simultaneously throughout their lives. Maria Luisa Platone, 56, currently faces such a myriad of options, endings and new beginnings. Required to retire from her career as a professor at Central University in Caracas, Venezuela, Platone is in the process of moving to Massachusetts to begin her new career as a consultant to those involved in bi-cultural transitions.

"Through this process of transition from Venezuela to the United States, from retirement to a new career, I am gaining opportunities many women my age do not have. I am gaining a feeling of not being powerless. I have the power of deciding where I want to go and choices about what I want to do," Platone said in a recent interview. Platone's courage in creating a new career in an unfamiliar country comes on the heels of five years of tragedy and loss.

"My daughter Gloria died of cancer in 1982. Up to that point I had experienced a tough life but I felt I could deal with struggle. But when everything was out of my control and affecting somebody I really loved, like the cancer with Gloria, I felt such despair, such powerlessness," Platone explained.

A year after Gloria's death Platone and her husband of 33 years were divorced.

"My future was no longer stable. I had planned on retiring with my husband. The divorce set the stage for my cultural transition. I got to the point where I confronted myself with the latest chapter of my life and said, 'Hey, what do I want to do? Stay here in Venezuela, retire from the University as is expected of me, sit by the side of the river and watch the movement flow by me? Or do I want to find some new mountains to climb? Try myself. To have the feeling I am still alive, setting goals, wanting something,' " Platone explained.

Members of the Hispanic communities in Cambridge and Western Massachusetts have reached out to offer support to ease her transition. Platone's daughter Laura and son Marcos, both recent graduates of UMass, along with friends Platone met at UMass while pursuing her doctorate, make up a community of people Platone looks forward to joining in the near future.

"Language is one external barrier I face in making the transition from Venezuela, where I have lived for 40 years, to the United States. I worry too, about losing my sense of identity, my roots. My sense of self is in transition. Leaving one culture to enter another means everything is under self-scrutiny. How you dress, talk, behave and address people all change. It's like being a child again and finding out what is approved of and what is not. Entering a new culture means learning the rules so you can join people rather than shocking them and closing them off. This is an unfolding process where whatever I become must be in synchrony with the environment and the people in the environment. I am learning to do this and still be me," Platone said.

The climate and economy in the United States cause Platone to worry about moving here.

"A depression in the economy of the United States would be difficult to survive. In Venezuela you can grow tomatoes year round because of the climate. You can pick bananas off the trees and eat even when there is a crack in the economy. Inside me are two voices. One voice says: 'Keep going and make this move to the U.S.' the other voice says: 'Remember what happened to your grandparents when they were in the States in the 1920's.' I remember my grandparents countering their fears with a saying, 'The more you hide in the woods, the more you find wolves.' "

Platone describes herself as a middle-aged professional woman who is looking for a new horizon. "I have a limited life span and I want to take advantage of every minute of it." Her advice to other women her age is "to feel alive and see the possibilities. Don't use 'I am not young anymore' as an excuse for not doing something. At every step in any existence it is worthwhile to consider what you want to do and what you don't want to do."

Platone believes in change for change's sake.

"After each change there is a renewal. The seasons of a human being are like those in nature. They are wonderful for what they are but we need to move onto the next step to live fully."

The transitions column would best serve the community of the Valley Women's voice readers by representing a diversity of transitions. As the author I invite readers to send to the VWV, c/o McCallum, the names and telephone numbers of women in transition who would like to share their stories of hope, struggle

NEW BOOKS AT THE EVERY WOMAN'S CENTER LIBRARY

Let's Talk About it!: The Book for Children about Child Abuse
By Dr. Michael L. Pall and Lois Blackburn Streit
R&E Publishers, Saratoga, Calif. 1983

Child abuse and neglect is a very serious problem that touches us all. Obviously, it is a problem for the children who are abused and neglected. Perhaps less obviously, it is a problem for the abusing parents, who themselves are most often grown-up abused children, and for their families. Since the family unit is the basic building block of the community, it is also a community problem.

We wrote this book for children, and also for parents. We hope that after reading it, abused and abusing parents will have a better understanding of why they feel the way they do, do some of the things they do and consider what they can do to stop the hurting. After reading this book, we hope that children who are not abused, and parents who are not abusing, have a greater understanding of feelings and behaviors in general; of the problem of child abuse and neglect, and of how they can help to solve the problem.

In addition to children and their parents, we hope that other members of the community will find this book helpful.
(from the introduction)

Period
By JoAnn Gardner-Loulan, Bonnie Lopez, and Marcia Quackenbush
Volcano Press, Inc., San Francisco, Calif. 1981 \$6

A book on menstruation by three women who apparently remember exactly what they wanted to know when they were young girls. This is perhaps the only satisfactory book existing on this important topic. Helped by funny, ugly, lovely drawings, it explains what to expect from adolescence, how bodies and emotions change, how to decide among and use the pads and tampons on the market. What's a pelvic exam? Not every young girl will need to know right away, but this question is answered. Very reassuring, highly recommended." (from cover)

Exclusively Female: A Nutrition Guide for Better Menstrual Health
By Linda Ojeda
Hunter House, Inc., Claremont, Calif. 1983, \$4.50

Women must assume responsibility for their bodies. No one else can, not the the government, not the food industries, not even the family physician. In gaining control over one's health plan, the first priority is education. This, then, is the intention of the writer -- to educate women on the mechanics of the menstrual cycle, and to provide them with a natural, safe, and effective method of treating the problems. (from the book)

Southeast Asian Mental Health: Treatment, Prevention, Services, Training, and Research
By Tom Choken Owan, Editor
National Institute of Mental Health, Rockville, Maryland, 1985

During the past decade, one of the urgent problems that has confronted the mental health field is the need for better mental health care for Southeast Asian refugees. Uprooted from their culture with little or no preparation for a vastly different lifestyle in the United States, many of the victims of this forced migration developed severe adjustment problems, sharply limiting their progress into the mainstream of our society. The mental health system in this country is beginning to recognize the problem of providing mental health services for Southeast Asian refugees and to seek ways of initiating appropriate services.

Presently there are few publications that deal with Southeast Asian mental health concern, and that also encompass the broad perspectives of treatment, prevention services, training, and research. This source book provides current information about each area and suggests new techniques and models to improve mental health service for Southeast Asian refugees.
(from foreword)

Ancient Mirrors of Womanhood By Merlin Stone
Beacon Press, Boston 1979, \$10.95

Just casually scanning *Ancient Mirrors of Womanhood*, the reader cannot help but observe that assurances of non-existence, or very minimal existence, of information about woman as deity, as clergy, or as important culture heroine, were simply not true. Though widely scattered in brief, often fragmentary, references, a large body of detailed information about woman as deity, often as supreme, omnipotent deity, has long existed in the written literature of many cultures, and in the oral traditions of many others.

Gathering the material presented in this volume has required many years of patient gleaning of fragments of information, from an enormous number of archeological and ethno-logical studies, and literature as diverse as the Prose Edda to the Shan Hai Ching.... It is these generally unfamiliar images, these proud portraits of womanhood, discovered and brought together as a body of information, that comprise *Ancient Mirrors of Womanhood*. (From the author's preface.)

The Whole Birth Catalog
The Crossing Press, Trumansburg, NY 1983, \$3

The Whole Birth Catalog is the first comprehensive consumer's guide to pregnancy, birth and the first months of pregnancy. It is edited in the tradition and spirit of *Our Bodies, Our Selves*. Reviews of over 1,000 books, pamphlets, magazines and newspapers are included as well as descriptions of products, resources and organizations. Encyclopedic in its coverage, the *Whole Birth Catalog* is arranged in readable and accessible form. As a reference for all those concerned with women's health issues, it is unique. As a resource for prospective parents, it is indispensable. (from the cover)

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Announcements

VWV, page 11

HELP WITH ALCOHOLISM AVAILABLE BY MAIL

For a free resource director of alcoholism programs in Massachusetts, many of which offer family services, write Divisions of Alcoholism and Drug Rehabilitation, Dept. of Public Health, 150 Tremont St. Boston MA 01111, to the attention of Kathleen MacLaughlin. Al-Anon and Alateen are self-help groups for people concerned about the drinking of others, usually a relative or other loved one. For information, call or write; Al-Anon Family Groups of Massachusetts Inc. 639 Granite St. Lower Level Right, Braintree MA 02184 or phone (617) 843-5300.

SPRINGFIELD'S RAPE CRISIS CENTER OFFERS A VARIETY OF SERVICES

The HERA Rape Crisis Center helps victims of rape, incest and child abuse to survive the trauma. We provide counseling and information to victims, family and friends through our 24-hour hotline. Individual counseling and support groups are also available. For more information, call our hotline at 733-2561.

LIFELINE OFFERS SUPPORT GROUPS

Adult daughters of addicted or emotionally ill parents or caregivers -- a 15-week group for women who grew up in homes with addiction or emotional illness. Group will meet in Amherst on Monday evenings beginning late Feb. or early March. Facilitated by Mary Frances Platt, M.Ed. Call 253-2822 for information.

Coming Out Group -- a 12-week group for lesbians in any part of the process of coming out. Meeting Thursday evenings in Amherst. Facilitator, Terty E. Gorfine, LCSW. Call 253-2822 for information.

Also, Lifeline is still doing its gay teen hotline on Tuesdays from 4 to 6 p.m. and on Sunday from 7 to 9 p.m. at 253-2822.

HELP WITH TAXES IS AVAILABLE

The Internal Revenue Service offers free publications to assist in tax preparation. Order by dialing 1 (800) 424-3676. The IRS toll-free assistance line, 1 (800) 424-1040, takes calls from 8:30 a.m. to 4:30 p.m. and 1 to 5 weekends. (And don't forget, almost half of your tax dollar goes to the Pentagon.)

SUMMER WRITING WORKSHOPS FOR WOMEN

Flight of the Mind announces its fourth annual summer writing workshops for women, led this year by Barbara Wilson, Judith Barrington, and Evelyn C. White. Wilson is a writer and translator, whose work includes *Murder in the Collective* and *Sisters on the Road*. Barrington is a poet and an author of *Trying to be an Honest Woman*; and White is a journalist and author of *Chain, Chain Change -- For Black Women Dealing with Physical and Emotional Abuse*. The workshop will be held in the foothills of the Oregon Cascade Mountains, July 26 through August 2. Three scholarships are available. College credit can be arranged. For a brochure send a SASE to Flight of the Mind, 622 SE 28th Portland OR 97214.

WOMEN'S ART CONTEST BEGINS

Call for entries for a national two-dimensional art exhibition by women. The 1987 National Women's Studies Association conference, "Weaving Women's Colors: Decade of Empowerment," is sponsoring a national juried exhibition by women artists to coincide with their tenth annual conference on the intersection of race and gender at Spelman College in Atlanta, Georgia June 24 to the 28, 1987. The deadline for entries is April 1, 1987. To obtain an application, please send a legal size SASE to: Peg Morat, Art Exhibits Coordinator, NWSA '87; Emory University, P.O. box 21223; Atlanta GA 30322.

EWC RESOURCE PROGRAM SEEKS VOLUNTEERS

The Resource/Referral Program of Everywoman's Center is looking for community volunteers and student interns to staff the resource room this spring. Volunteers and interns provide information about area services, events and make medical and legal referrals. Orientation and ongoing training is provided. For more information contact Sandy Mandel at 545-0883.

WOMEN WANTED FOR CONSTRUCTION BRIGADE TO NICARAGUA

Builders, masons, carpenters, electricians; skilled and unskilled women. Fund raising and organizing is ongoing. Call immediately: Sandy at 584-4969 or Bonnie at 586-7094 or 586-1125.

Dykes to Watch Out For



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Calendar

MARCH

MARCH 6

CONFERENCE: Hampshire College will be hosting a major conference for student **Reproductive Rights** activists on March 6 and 7. The conference is titled "The Fight for Reproductive Freedom: A conference for Student Activists," and more information is available by calling 549-4600 ext. 645.

CONFERENCE: Exploring Contemporary Feminism, Perspectives on Women, Race and Class. March 6-8, Panel discussions, films and a dance. Smith College.

MARCH 7

DANCE: The Valley Men's Community Celebration and Dance will be held from 8 p.m. to midnight on at the Red Barn at Hampshire College. Women are invited. The event is to benefit Necessidades Necessities, Northampton's battered women's shelter.

MUSIC: Jean Carne and Ronnie Lewis will perform in the 13th Annual Black Arts Festival Concert at 8 p.m. at the J.M. Green Hall at Smith College. For ticket information contact 584-2700 ext. 4992.

MARCH 8

MUSIC: International Women's Day, WMUA, UMass's student run radio station, will play a full day of women's music.

DEMONSTRATION: Women of Faith, a feminist direct action group, will hold an International Women's Day Action. For more information contact 586-3623.

LECTURE: Margot Adler will give a lecture titled: "Without A Goddess, A Feminist Spiritual View," at 7:30 pm in the Neilson Browning Room at Smith College.

MARCH 9

LECTURE: "Celebrating the Goddess Within," a ritual for women, 10:00 p.m., place to be announced. For more info call: 584-9372.

MARCH 10

LECTURE: Chava Weissler, an assistant professor of religion at Princeton University, will speak on "Recovering Jewish Women's History" at 4:15 p.m. in the Wright Hall Common Room at Smith College and then again at 8 p.m. in the Alumni House Lounge at Amherst College.

LECTURE: Lisa Alther will speak on Images of Southern Women" at 7:30 p.m. in the Amherst College Red Room.

LECTURE: Joan Rerente, a professor of Comparative Literature at Columbia University, will speak on "Public Postures and Private Maneuvers: Roles Medieval Women played," at 8 p.m. in the Warbeke Room in Pratt Hall at Mount Holyoke College.

DANCE: Twyla Tharpe Dance 8 p.m., Bowker Auditorium, UMass, for more information call: 545-2511.

MARCH 11

FILM: A film about pornography, "Not a Love Story," will be shown at 7:30 p.m. at Amherst College in Merrill II.

LECTURE: At 8 p.m. there will be a panel discussion in the Franklin Patterson Main lecture hall at Hampshire College titled "The Philippines: Will Aquino Make a Difference?" The panelists will be Charles Linsey and Jean Grossholtz. For more information call 549-4600 ext 519.

MARCH 12

LECTURE: Carolyn Jacobs, a professor in Afro-American Studies at Smith College, will speak on "Socio-cultural Development Afro-American Women: Retrospect and Prospect," at 7:30 p.m. McConnell Auditorium at Smith College.

LECTURE: Barbara McLean Ward will speak on "Women's Property and Family Continuity in 18th Century England" at 8 p.m. in the White Church community center on Memorial Street in Old Deerfield.

FILM: "Unser Kurzes Leben" (Our Short Life) will be shown at 7:30 p.m. in the Hooker Auditorium at Mount Holyoke College. The film is about the life of a young woman architect in the German Democratic Republic.

FILM: "Blow for Blow," the dramatic reconstruction of a strike and occupation of a French textile factory by women workers, will be shown at 7 p.m. in Thompson Hall at UMass. (Check International Women's event posters for room number.)

LECTURE: Janice Irvine, the editor of *Bad Attitude*, will speak on "Women and the Pornographic Imagination: A Feminist View of Sexually Explicit Imagery" at 4:30 p.m. in Seelye Room 10 at Smith College.

MARCH 13

SEMINAR: A seminar titled "AIDS, Getting Beyond the Fear, The Upcoming Challenge for Social Workers," will be held from 1 to 5 p.m. in Sleith Hall Room 100 at the Western New England College at 1215 Wilbraham Road, Springfield. There is a fee; for more information call 728-3111 ext. 473 or 486.

MUSIC: June Millington and Band in concert, 8 p.m., Davis Student Center, tickets; call Smith College for information. Concert to be followed by a Women's Dance at 10 p.m., Davis Student Center.

LECTURE: Angela Davis, author of *Women, Race and Class* will be speaking at the Student Union Ballroom, UMass, 8 p.m.

MARCH 14

THEATRE: The New World Theatre will present "Sun Moon and Feather," a production of Spider-woman Theater, at 8 p.m. on in Bowker Auditorium at UMass. Admission is charged.

MARCH 15

LECTURE: Audre Lorde, noted poet and writer, will be speaking at 7:30 p.m. at Wright Hall Auditorium, Smith College.

MARCH 16

LECTURE: "Women and the Life Cycle," by Michele Ethier, 7:30 p.m., Octagon, Amherst College.

MARCH 17

LECTURE: CoMadres, women from El Salvador will be speaking at the Campus Center, UMass, room 101 in the evening. Check schedule for time.

MARCH 18

FILM: The film, "Entre Nous" will be shown at 9 p.m. in the Backroom at Amherst College.

LECTURE: Sandra Morgen, a Women's Studies professor at UMass and the editor of a forthcoming book on the politics of women's empowerment, will speak on "The Politics of Empowerment" at 3:30 p.m. on in the 6th Floor Thompson Lounge at UMass.

LECTURE: Deirdre Ling, the vice chancellor of University Relations and Development at UMass, will speak on "Empowering Yourself: Strategies for Managing Your Career" at 7:30 p.m. in the Campus Center, room 804, at UMass. The lecture is part of the Graduate WAGES lectures series, an Everywoman's Center program.

MUSIC: UMass professor Estela Olevsky will perform a faculty recital on the piano at 8 p.m. in the Bowker Auditorium on

MARCH 19

FILM: "What Could You Do With A Nickel," a film about 200 Black and Hispanic women who formed the first domestic workers union in the history of the United States, will be shown at 7 p.m. in 104 Thompson Hall at UMass.

MARCH 24

SCULPTURE EXHIBIT: "Anxious Nature," a paper sculpture by Janis Lavine will be on display at 7 Franklin St. in Greenfield from March 24 to April 22. The reception is from 5 to 7 March 28. For information call 772-6881.

MARCH 26

FILM: Margo Feldman will introduce a film she wrote about the voices and visions of Robert Frost at 7:30 p.m. in the Jones Library in Amherst.

MARCH 31

CONFERENCE: "Teaching American History: The New Scholarship On Women" for elementary and secondary Teachers, at Lowell National Historical Park, registration fee. For more info contact Kathleen Tevyann, (617) 459-1043.

calendar events are free unless otherwise noted.

APRIL

APRIL 2

LECTURE: Lucile F. Newman, Ph.D., will be speaking on "New Reproductive Technology & Women's Rights," at 4:30 pm, Red Room, Amherst College.

FILM: "Salt of the Earth," a classic film banned by Hollywood in the 50's chronicles a Chicano miner's strike in a company owned New Mexico town. 7 pm, Thompson Hall, UMass. Part of the International Working Women's Film Series.

FILM: "Born in Flames" is a film about a women's revolution. Campus Center 904, 7 & 9 pm. Sponsored by The Valley Women's Voice, The Women's Leadership Project, and The Amherst Women's Center.

APRIL 3

MUSIC: Casselberry-Dupree is an innovative band fusing the rhythms of jazz, soul, gospel, and reggae. 10 pm. The Annex, Amherst College. Sponsored by Womenspeak.

APRIL 5

CONFERENCE: Gender and the Changing Shape of History will be at Smith College from April 5-8. Part of the Five College Women's Studies Committee and Faculty Seminar on "Feminism and Difference." Pre-registration is necessary. For info. call 584-2700 ext. 3533.

APRIL 6

LECTURE: Leslea Newman will read from her work on women's perception of their bodies and their eating habits. 8 pm. the Backroom, Amherst College.

APRIL 7

LECTURE: Mary Daly, world renowned feminist, will read from her works. 8 pm. Johnson Chapel, Amherst College.

APRIL 25, 26, 27

RALLY: Demand Peace and Justice in Central America and Southern Africa. Rally in Washington D.C. beginning April 25: March and Rally. April 26: Interfaith Service, C/D Training. April 27: Non-Violent C/D at CIA Headquarters in Langley, Virginia. Bus Tickets are only available until April 10th, so buy yours now! Tickets available (partial listing): Food For Thought, Amherst, Beyond Words, Noho, Franklin County COCA, Greenfield. For more info, and if interested in C/D call the Central Office: 584-2007.

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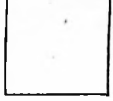
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